

THE
Grounds of the Catholic Doctrine,
CONTAINED IN THE
PROFESSION OF FAITH

PUBLISHED BY POPE PIUS IV., BY WAY OF QUESTION AND ANSWER.

TO WHICH ARE ADDED

REASONS WHY A ROMAN CATHOLIC CANNOT CONFORM TO THE PROTESTANT RELIGION.

"Be ready always to give an answer to every one that asketh you a reason of the hope that is in you."—*I. Peter*, iii. 15.

A Profession of the Catholic Faith.

I, *N. N.*, with a firm faith, believe and profess all and every one of those things which are contained in the Creed which the holy Roman Church maketh use of; to wit: I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible;—and in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate; he suffered and was buried, and the third day he rose again, according to the Scriptures: he ascended into heaven; sits at the right hand of the Father, and is to come again with glory to judge the living and the dead, of whose kingdom there shall be no end;—and in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the Prophets;—and (I believe) One, Holy, Catholic, and Apostolic Church; I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come.

I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

I also admit the Holy Scripture according to

that sense which our holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments.

I embrace and receive all and every one of the things, which have been defined and declared in the holy council of Trent, concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist there are truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic

Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the saints reigning together with Christ are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be held in veneration.

I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other saints, may be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all churches; and I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized.

I, *N. N.*, do at this present freely profess and sincerely hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life.

The Grounds of the Catholic Doctrine Contained in the Profession of Faith of Pius IV.

CHAPTER I.

OF THE CHURCH.

Q. What is your profession as to the article of the Church?

A. It is contained in those words of the Nicene Creed, "I believe One, Holy, Catholic and Apostolic Church."

Q. What do you gather from these words?

A. 1. That Jesus Christ has always a true Church

upon earth. 2. That this Church is always one, by the union of all her members in one faith and communion. 3. That she is always pure and holy in her doctrine and terms of communion, and consequently always free from pernicious errors. 4. That she is Catholic,—that is, universal,—by being the Church of all ages, and more or less of all nations. 5. That this Church must have in her a succession from the Apostles, and a lawful mission derived from them. 6. (Which follows from all the rest) that this true Church of Christ cannot be any of the Protestant sects, but must be the ancient Church, communicating with the Pope, or Bishop of Rome.

SECTION I.

That Christ has always a True Church upon Earth.

Q. How do you prove that Christ has always a true Church upon earth?

A. From many plain texts of Scripture, in which it is promised, or foretold, that the Church, or kingdom established by Christ, should stand until the end of the world. (Matthew 16, v. 18.) "Thou art Peter," (*i. e.*, a rock,) "and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (Matthew 28, v. 19, 20.) "Going, therefore, teach all nations, baptizing them," etc.; "teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (Ps. 71, v. 5, 7.) "And He shall continue with the sun and before the moon, throughout all generations." "In His days," (that is, after the coming of Christ,) "shall justice spring up, and abundance of peace, till the moon be taken away." (Daniel 2, v. 44.) "In the days of those kingdoms the God of heaven will set up a kingdom," (the Church, or kingdom of Christ,) "that shall never be destroyed; and itself shall stand forever."

Q. What other proof have you for the perpetual continuance of the Church of Christ?

A. The Creed, in which we profess to believe the Holy Catholic Church; for the Creed, and every article thereof, must be always true; and therefore there must always be a Holy, Catholic Church.

Q. Can you prove that Christ's Church upon earth is always visible?

A. Yes, from many texts of Scripture, as Isaiah

2, v. 1, 2, 3, etc., and Mich. 4, v. 1, 2, where the Church of Christ is described as "a mountain upon the top of mountains, exposed to the view of all nations flowing into it." And Daniel 2, v. 35, as "a great mountain, filling the whole earth." Matt. 5, v. 14, as "a city on a mountain which cannot be hid." (Isaias 60, v. 11, 12.) As "a city whose gates shall be open continually, and shall not be shut day nor night, that men may bring thither the forces of the Gentiles, and that their kings may be brought." "Upon the walls of which city God has set watchmen, all the day and all the night," (Isaias 62, v. 6,) "which shall never hold their peace."

SECTION II.

That Christ's Church upon Earth is always One.

Q. How do you prove that Christ's Church upon earth is always one?

A. From many texts of Scripture. Canticle of Canticles 6, v. 9, 10. "My dove, My undefiled, is but one—fair as the moon, bright as the sun, terrible as an army set in array." (John 10, v. 16.) "Other sheep I have, which are not of this fold," (viz., the Gentiles, who were then divided from the Jews,) "them also I must bring, and they shall hear My voice, and there shall be one fold, and one shepherd." (Ephes. 4, v. 4, 5.) "There is one body and one spirit, as you are called in one hope of your calling; one Lord, one faith, one baptism." In fine, as we have seen already, the Church of Christ is a kingdom which shall stand forever, and therefore must be always one; for "every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand." (Matt. 12, v. 25.)

Q. May not persons be saved in any religion?

A. No, certainly; St. Paul tells us, (Heb. 11, v. 6,) that "without faith it is impossible to please God." And St. Peter assures us, (Acts 4, v. 12,) that "there is no other name under heaven given to men by which we may be saved, but by the name of Jesus." And Christ Himself tells us, (Mark 16, v. 16,) "He that believeth not shall be condemned." So that it is manifest from the Holy Scripture, that true faith is necessary to salvation. Now, true faith, in order to please God and save our souls, must be entire; that is to say, we must

believe without exception all such articles as are revealed by God and proposed by His Church to be believed; and he who voluntarily and obstinately disbelieveth any one of these articles, is no less void of true saving faith than he who disbelieves them all. As St. James tells us with regard to practical duties, (chap. 2, v. 10,) "Whosoever shall keep the whole law, but offend in one point, is become guilty of all." Hence St. Paul, (Gal. 5, v. 20,) reckons heresies (that is, false religions) amongst those works of the flesh of which he pronounces that "they who do such things shall not obtain the kingdom of God." And God Himself (Isaias 60, v. 12) tells His Church, "The nation and kingdom that will not serve thee shall perish."

Q. Can any one be out of the way of salvation without the guilt of mortal sin?

A. No; only all such, as through obstinacy, negligence, or indifference in matters of religion, will not hear the true Church and her pastors, are guilty of mortal sin against faith. (Matt. 11, v. 18.) "If he neglect to hear the Church, let him be to thee as a heathen and a publican." (Luke 10, v. 16.) "He that heareth you (the pastors of the Church) heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me."

Q. But what do you think of those whose conscience persuades them they are in the true Church?

A. If this error of theirs proceeds from invincible ignorance, they may be excused from the sin of heresy; provided that, in the sincere disposition of their hearts, they would gladly embrace the truth, if they could find it out, in spite of all opposition of interest, passion, etc. But if this error of their conscience be not invincible, but such as they might discover if they were in earnest in matter of so great consequence, their conscience will not excuse them, no more than St. Paul's, whilst out of blind zeal he persecuted the Church; or the mistaken conscience of the Jews, when, putting the disciples of Christ to death, they thought they did a service to God. (John 16, v. 2.) "For there is a way that seemeth to a man right, and the end thereof leads to death." (Proverbs 16, v. 25.)

Q. But does not the Scripture somewhere say, *that a remnant of all religions shall be saved?*

A. No: though I have often heard such words alleged by Protestants, they are not anywhere to be found in Scripture, from the beginning of Genesis to the end of Revelation. I suppose what has given occasion to their mistake must have been the words of St. Paul, (Romans 9, v. 27,) where, quoting Isa. 10, v. 22, he tells us, "Though the number of the children of Israel be as the sand of the sea, a remnant" (*i. e.*, a small part of them only) "shall be saved." Which remnant the Apostle himself explains (Rom. 11, v. 5) of such of the Jewish nation as at that time, by entering into the Church, were saved by God's grace. But what is this to a salvation of a remnant of all religions?—a doctrine so visibly contradicting the Scripture, that even the English Protestant Church herself, in the eighteenth of her Thirty-nine Articles, has declared them to be *accursed* who presume to maintain it.

SECTION III.

That the Church of Christ is always Holy in her Doctrine and Terms of Communion, and always free from Pernicious Errors.

Q. How do you prove this?

A. 1st. Because, as we have seen above from Matt. 16, v. 18, our Lord Jesus Christ, Who cannot tell us a lie, has promised that "His Church should be built upon a rock," proof against all floods and storms, like the house of the wise builder, of whom He speaks, (Matt. 7, v. 25,) and that the gates of hell—that is, the powers of darkness—should never prevail against it. Therefore the Church of Christ could never cease to be holy in her doctrine, could never fall into idolatry, superstition, or any heretical errors whatsoever.

2dly. Because Christ, Who is the way, the truth, and the life, (John 14, v. 6,) has promised, (Matt. 28, v. 19, 20,) to the pastors and teachers of His Church, to be "with them always, even to the end of the world." Therefore they could never go astray by pernicious errors. For how could they go out of the right way of truth and life, who are assured to have always in their company, for their guide, Him who is the way, the truth, and the life?

3dly. Because our Lord has promised to the same teachers, (John 14, v. 16, 17,) "I will ask the Father, and He shall give you another Paraclete,

that He may abide with you forever—the Spirit of Truth." And (v. 26,) He assures them that this Spirit of Truth "will teach them all things;" and, (chap. 16, v. 13,) that He "shall teach them all truth." How then could it be possible that the whole body of these pastors and teachers of the Church, who, by virtue of these promises, were to be forever guided into all the truth by the Spirit of Truth, should at any time fall from the truth by errors in faith?

4thly. Because (Isa. 59, v. 20, 21,) God has made a solemn covenant, that, after the coming of our Redeemer, His Spirit and His words—that is, the whole doctrine which this Redeemer was to teach—should be forever maintained by His Church through all generations. "The Redeemer shall come to Zion," etc. "This is My covenant with them, saith the Lord; "My Spirit that is in thee, and My words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

5thly. Because the Church of Christ is represented (Isa. 35, v. 8) as a highway, a way of holiness, a way so plain and secure that even "fools shall not err therein." How then could it ever be possible that the Church itself would err?

6thly. Because pernicious errors in faith and morals must needs be such as to provoke God's indignation. Now, God Almighty has promised to His Church, (Isa. 54, v. 9, 10,) "As I have sworn that the waters of Noah should no more go over the earth, so have I sworn not to be angry with thee, and not to rebuke thee. For the mountains shall be moved, and the hills shall tremble; but My mercy shall not depart from thee, and the covenant of My peace shall not be moved, saith the Lord, that hath mercy on thee." So that, as we are assured that there shall not be a second flood, so we are that the Church of Christ shall never draw upon herself the wrath of God, by teaching errors contrary to faith.

In fine, the Church is called by St. Paul (1 Tim. 3, v. 15) "the pillar and ground of the truth;" therefore she cannot uphold pernicious errors. From all which it is manifest, that the Church of Christ is infallible in all matters relating to faith,

so that she can neither add nor retrench from what Christ taught.

SECTION IV.

That the Church of Christ is Catholic, or Universal.

Q. What do you understand by this?

A. Not only that the Church of Christ shall always be known by the name of Catholic,—by which she is called in the Creed’—but that she shall also be truly Catholic, or universal, by being the Church of all ages and of all nations.

Q. How do you prove that the true Church of Christ must be the Church of all ages?

A. Because the true Church of Christ must be that which had its beginning from Christ, and as He promised, was to continue until the end of the world. (See sects. 1 and 3.)

Q. How do you prove that the true Church of Christ must be the Church of all nations?

A. From many texts of Scripture, in which the true Church of Christ is always represented as a numerous congregation spread through the world. (Genesis 22, v. 18.) “In thy seed shall all the nations of the earth be blessed.” (Psalm 2, v. 8.) “Ask of Me, and I will give thee the Gentiles for thine inheritance, and the utmost parts of the earth for thy possession.” (Psalm 21, v. 28.) “And all the ends of the earth shall remember, and shall be converted to the Lord, and all the kindreds of the Gentiles shall adore in His sight.” (Isa. 49, v. 6.) “It is a small thing that thou shouldst be My servant to raise up the tribes of Jacob. Behold I have given thee to be the light of the Gentiles, that thou mayst be My salvation even to the farthest part of the earth.” (Isa. 54, v. 1, 2, 3,) “Give praise, O thou barren that bearest not; sing forth praise, and make a joyful noise, that thou didst not travail with child; for many are the children of the desolate, more than of her that hath a husband, saith the Lord. Enlarge the place of thy tent, and stretch out the skins of thy tabernacles. Spare not; lengthen thy cords and strengthen thy stakes. For thou shalt pass on to the right hand and to the left; and thy seed shall inherit the Gentiles,” etc. (Malachy 1, v. 11.) “From the rising of the sun even to the going down, My name is great among the Gentiles.” (See Isa. 2, v. 2, 3; Mich. 4, v. 1, 2; Dan. 2, v. 21, etc.)

SECTION V.

That the Church of Christ must be Apostolical by a Succession of her Pastors, and a lawful Mission derived from the Apostles.

Q. How do you prove this?

A. 1st. Because only those that can derive their lineage from the Apostles are the heirs of the Apostles; and consequently, they alone can claim a right to the Scriptures, to the administrations of the sacraments, or any share in the pastoral ministry. It is their proper inheritance, which they have received from the Apostles, and the Apostles from Christ. “As the Father hath sent me, also I send you.” (John 20, v. 21.)

2dly. Because Christ promised to the Apostles and their successors, that “He would be with them always, even to the end of the world.” (Matt. 28, v. 20.) “And that the Holy Ghost, the Spirit of truth, should abide with them forever.” (John 14, v. 16, 17.)

SECTION VI.

That the Catholic Church, and not the Protestant Church, is the true Church of Christ.

Q. How do you prove that the Catholic Church, in communion with Rome, is the true Church of Christ, rather than Protestants or other sectaries?

A. From what has been already said in the foregoing sections. 1st. The true Church of Christ can be no other than that which has always had a visible being in the world ever since Christ’s time; as we have seen, section 1. She was founded by Christ Himself, with express promises that “the gates of hell shall not prevail against her.” (Matt. 16, v. 18.) She is “the kingdom of Christ, which shall never be destroyed.” (Dan. 2, v. 44.) Therefore the true Church of Christ can be no other than the Catholic Church, which alone has always had a visible being in the world ever since Christ’s time; not the Protestants, nor any other modern sect. which only came into the world since the year 1500. For those sects that came into the world 1500 years after Christ, came into the world 1500 years too late to be the religion or Church of Christ.

2dly. The true Church of Christ, in virtue of the promises both of the Old and New Testament, was to continue pure and holy in her doctrine and terms of communion in all ages, even to the end of the world, as we have seen, section 3, and, conse-

quently, could never stand in need of a Protestant "reformation." Therefore, that which was of old the true Church of Christ must still be so; and it is in vain to seek for the true Church amongst any of the sects or pretenders to "reformation;" because they all build upon a wrong foundation, that is, upon the supposition that the Church of Christ was for many ages gone astray.

3dly. The true Church of Church must be Catholic, or universal. She must not only be the Church of all ages, but also more or less the Church of all nations, as we also have seen, section 4. She must be apostolical, by a succession and mission derived from the Apostles, as we have also seen, section 5. Now these characters cannot agree to any of our modern sects, but only to the old religion, which alone is the Church of all ages, and more or less of all nations; and which descends in an uninterrupted succession, continued in the same communion, from the Apostles, down to these our days. Therefore the old religion alone is the true Church of Christ, which can be but one, and in one communion, as we have seen, section 2.

CHAPTER II.

OF SCRIPTURE AND TRADITION.

Q. What is your belief concerning the Scripture?

A. That it is to be received by the Christian as the infallible word of God.

Q. Do you look upon the Scripture to be clear and plain in all points necessary; that is, in all such points wherein our salvation is so far concerned, that the misunderstanding and misinterpreting of it may endanger our eternal welfare?

A. No; because St. Peter assures us (2 Pet. 3, v. 15) that "in St. Paul's Epistles there are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

Q. How then is this danger to be avoided?

A. By taking the meaning and interpretation of the Scripture from the same hand from which we received the book itself, that is, from the Church.

Q. Why may not every particular Christian have liberty to interpret the Scripture according to his own private judgment, without regard to the interpretation of the Church?

A. 1st. Because, "No prophecy of the Scripture is made by private interpretation." (2 Pet. 1, v. 20.) 2dly. Because, as men's judgments are as different as their faces, such liberty as this must needs produce as many religions almost as men. 3dly. Because Christ has left His Church and her pastors and teachers to be our guides in all controversies relating to religion, and consequently in the understanding of Holy Writ. (Eph. 4, v. 11, 12, etc.) "Some, indeed, He gave to the Apostles; and some, prophets; and others, evangelists; and others, pastors and teachers. For the perfecting of the saints, for the work of the ministry, unto the edifying of the body of Christ. Till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ. That we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive. But, performing the truth in charity, we may in all things grow up in Him who is the head, Christ." Hence, St. John, in his First Epistle, (chap. 4, v. 6,) gives us this rule for the trying of spirits: "He that knoweth God, heareth us" (the pastors of the Church). "He that is not of God, heareth not us. By this we know the spirit of truth, and the spirit of error."

Q. Why does the Church, in her profession of faith, oblige her children never to take or interpret the Scripture otherwise than according to the unanimous consent of the holy fathers?

A. To arm them against the danger of novelty and error. (Proverbs 22, v. 28.) "Remove not the ancient landmark, which thy fathers have set."

SECTION I.

Of Apostolical and Ecclesiastical Traditions.

Q. What do you mean by apostolical traditions?

A. All such points of faith, or Church discipline, which were taught or established by the Apostles, and have carefully been preserved in the Church ever since.

Q. What difference is there between apostolical and ecclesiastical traditions?

A. The difference is this, that apostolical traditions are those which had their origin or institution from the Apostles, such as infants' baptism, the

Lord's day, receiving the sacrament, fasting, etc. Ecclesiastical traditions are such as had their institution from the Church, as holy days and fasts ordained by the Church.

Q. How are we to know what traditions are truly apostolical, and what are not?

A. In the same manner, and by the same authority, by which we know what Scriptures are apostolical, and what are not; that is, by the authority of the apostolical Church, guided by the unerring Spirit of God.

Q. But why should not the Scripture alone be the rule of our faith, without having recourse to apostolical traditions?

A. Because, without the help of apostolical tradition, we cannot so much as tell what is Scripture, and what not. 2. Because infants' baptism, and several other necessary articles, are either not all contained in Scripture, or, at least, are not plain in Scripture without the help of tradition.

Q. What Scripture can you bring in favor of traditions?

A. "Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word or by our epistle." (2 Thes. 2, v. 14.) "Ask thy Father, and he will show thee; thy elders, and they will tell thee." (Deut. 32, v. 7.) (See Psalm 19, v. 5, 6, 7; 1 Cor. 11, v. 2; 2 Thes. 2, v. 6; 2 Tim. 1, v. 13. C. 2, v. 2; C. 3, v. 14.)

SECTION II.

Of the Ordinances and Constitutions of the Church.

Q. Why do you make profession of admitting and embracing all the ordinances and constitutions of the Church?

A. Because Christ has commanded, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." (Luke 10, v. 16.) "As My Father hath sent Me, even so I send you." (John 20, v. 21.) Hence, St. Paul (Heb. 13, v. 17,) tells us, "Obey your prelates, and be subject to them."

Q. Why does the Church command so many holy days to be kept? Is it not enough to keep the Sunday holy?

A. God, in the old law, did not ordain it enough to appoint the weekly Sabbath, which was the Saturday; but also ordained several other festivals,—as that of the Passover, in memory of the delivery

of His people from the Egyptian bondage, that of the weeks, or Pentecost, that of the Tabernacles, etc.; and the Church has done the same in the new law, to celebrate the memory of the chief mysteries of our redemption, and to bless God in His saints. And in this Protestants seem to agree with us, by appointing almost all the same holy days in their Common Prayer-Book.

Q. Is it not said in the law, (Exodus 20, v. 9,) "Six days shalt thou labor, and do all thy work?" etc. Why then should the Church derogate from this part of the commandment?

A. This was to be understood in case no holy day came in the week; otherwise the law would contradict itself, when in the 23d chapter of Leviticus, it appoints so many other holy days besides the Sabbath, with command to abstain from all servile works on them.

Q. As to fasting days, do you look upon it sinful to eat meat on these days without necessity?

A. Yes; because it is a sin to disobey the Church. "If he neglect to hear the Church, let him be to thee as a heathen and a publican." (Matt. 18, v. 17.)

Q. Does not Christ say, (Matt. 15, v. 11,) "That which goeth into the mouth does not defile a man?"

A. True; it is not any uncleanness in the meat, (as many ancient heretics imagined,) or any dirt or dust which may stick to it, by eating it without first washing the hands, (of which case our Lord speaks in the texts here quoted,) which can defile the soul; for every creature of God is good, and whatsoever corporal filth enters in at the mouth is cast forth into the draught; but that which defiles the soul, when a person eats meat on a fasting-day, is the disobedience of the heart, in transgressing the precept of the Church of God. In like manner, when Adam ate of the forbidden fruit, it was not the apple which entered in by the mouth, but the disobedience to the law of God which defiled him.

CHAPTER III.

OF THE SACRAMENTS.

Q. What do you mean by a sacrament?

A. An institution of Christ, consisting in some outward sign or ceremony, by which grace is given to the soul of the worthy receiver.

Q. How many such sacraments do you find in Scripture?

A. These seven: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, (or the anointing of the sick,) Holy Orders, and Matrimony.

Q. What Scripture have you for *Baptism*?

A. John 3, v. 5. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (Matt. 28, v. 19.) "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. How do you prove that this commission given to the Apostles of baptizing Christians is to be understood of baptism administered in water?

A. From the belief and practice of the Church of Christ in all ages, and of the Apostles themselves, who administered baptism in water. (Acts 8, v. 36, 38.) "See, here is water," said the eunuch to St. Philip; "what doth hinder me from being baptized? And they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 10, v. 47, 48.) "Can any man forbid water," said St. Peter, "that these should not be baptized, who have received the Holy Ghost as well we? And he commanded them to be baptized in the name of the Lord."

Q. What do you mean by *Confirmation*?

A. Confirmation is a sacrament, wherein, by the invocation of the Holy Ghost, and imposition of the bishop's hands, with unction of holy chrism, a person receives the grace of the Holy Ghost, and a strength in order to the professing of his faith.

Q. What Scripture have you for Confirmation?

A. Acts 8, v. 15, 16, where Peter and John confirmed the Samaritans. "They prayed for them that they might receive the Holy Ghost; then they laid their hands upon them, and they received the Holy Ghost."

Q. What Scripture have you for the *Eucharist*, or Supper of the Lord?

A. We have the history of its institution set down at large, (Matt. 26; Mark 14; Luke 22; 1 Cor. 11,) and that this sacrament was to be continued in the Church till the Lord comes, that is, till the day of judgment, as we learn from St. Paul, 1 Cor. 11, v. 26.

Q. What do you mean by the sacrament of *Penance*?

A. The confession of sins, with a sincere repentance, and the priest's absolution.

Q. What Scripture have you to prove that the bishops and priests of the Church have power to absolve the sinner that confesses his sins with a sincere repentance?

A. John 20, v. 22, 23. "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (Matt. 18, v. 18.) "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." Which texts Protestants seem to understand in the same manner as we, since in their "*Common Prayer-Book*," in the order for the visitation of the sick we find this rubric: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority, committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q. How do you prove from the texts above quoted, of John 20, v. 22, 23, and Matt. 18, v. 18, the necessity of the faithful confessing their sins to the pastors of the Church, in order to obtain the absolution and remission of them?

A. Because in the text above quoted, Christ has made the pastors of His Church His judges in the court of conscience, with commission and authority to bind or loose, to forgive or retain sins, according to the merits of the cause and the disposition of the penitents. Now, as no judge can pass sentence without having a full knowledge of the cause,—which cannot be had in this kind of causes, which regards men's consciences, but by their own confession,—it clearly follows, that He Who has made the pastors of His Church the judges of men's

consciences, has also laid an obligation upon the faithful to lay open the state of their consciences to them, if they hope to have their sins remitted. Nor would our Lord have given to His Church the power of retaining sins, much less the keys of the kingdom of heaven, (Matt. 16, v. 19,) if such sins as exclude men from the kingdom of heaven might be remitted independently of the keys of the Church.

Q. Have you any other texts of Scripture which favor the Catholic doctrine and practice of confession?

A. Yes; we find in the old law—which was a figure of the law of Christ—that such as were infected with the leprosy—which was a figure of sin—were obliged to show themselves to the priests, and subject themselves to their judgment. (See Lev. 13 and 14, and Matt. 8, v. 4.) Which, according to the holy fathers, was an emblem of the confession of sins in the sacrament of penance. And in the same law, a special confession of sins was expressly prescribed. (Numb. 5, v. 6, 7.) “When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sin.” The same is prescribed in the New Testament. (James 5, v. 16.) “Confess, therefore, your sins one to another;” that is, to the priests or elders of the Church, whom the Apostles ordered to be called for. (v. 14.) And this was evidently the practice of the first Christians. (Acts 19, v. 18.) “Many that believed, came and confessing, and declaring their deeds.”

Q. What do you mean by *Extreme Unction*?

A. You have both the full description and proof of it (James 5, v. 14, 15). “Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and, if he be in sins, they shall be forgiven him.”

Q. What is *Holy Orders*?

A. A sacrament instituted by Christ, by which bishops, priests, etc., are consecrated to their respective functions, and receive grace to discharge them well.

Q. When did Christ institute the sacrament of *Holy Orders*?

A. At His last supper, when He made His Apostles priests, by giving them the power of consecrating the bread and wine into His body and blood. (Luke 22, v. 19.) “Do this for a commemoration of Me.” To which He added, after His resurrection, the power of forgiving the sins of the penitent. (John 20, v. 22, 23.)

Q. What Scripture proof have you that Holy Orders give grace to those that receive them worthily?

A. The words of St. Paul to Timothy, whom he had ordained priest by imposition of hands, 2 Tim. 1, v. 6. “Stir up the grace of God, which is in thee by the imposition of my hands;” and 1 Tim. 4, v. 14. “Neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood.”

Q. When was *Matrimony* instituted?

A. It was first instituted by God Almighty in Paradise between our first parents; and this institution was confirmed by Christ in the new law (Matt. 19, v. 4, 5, 6), where he concludes, “What God hath joined together let no man put asunder.”

Q. How do you prove that *Matrimony* is a sacrament?

A. Because it is a conjunction made and sanctified by God Himself, and not to be dissolved by any power of man; as being a sacred sign or mysterious representation of the indissoluble union of Christ and His Church. (Ephes. 5, v. 31, 32.) “For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church.”

Q. Why does not the Church allow of the marriage of the clergy?

A. Because, upon their entering into holy orders, they make a vow or solemn promise to God and the Church to live continently. Now the breach of such a vow as this would be a great sin; witness St. Paul, (1 Tim. 5, v. 11, 12,) where, speaking of widows that are for marrying after having made such a vow as this, he says, they “have damnation, because they have cast off their first faith;” that is, their solemn engagement made to God.

Q. But why does the Church receive none to Holy Orders but those that make this vow?

A. Because she does not think it proper that they who, by their office and function, ought to be wholly devoted to the service of God and the care of souls, should be diverted from these duties by the distractions of a married life. (1 Cor. 7, v. 32, 33.) "He that is without a wife is solicitous for the things that belong to the Lord, how he may please the Lord. But he that is with a wife, careth for the things that are of the world, how he may please his wife.

Q. Why does the Church make use of so many ceremonies in the administering of the sacraments?

A. To stir up devotion in the people, and reverence to the sacred mysteries; to instruct the faithful concerning the effects and grace given by the sacraments; and to perform things relating to God's honor and the salvation of souls, with a becoming decency.

Q. Have you any warrant from Scripture for the use of such ceremonies?

A. Yes; we have the example of Christ, Who frequently used the like ceremonies. For instance, in curing the man that was deaf and dumb. (Mark 7, v. 33, 34.) In curing him that was born blind. (John 9, v. 6, 7.) In breathing upon His Apostles, when He gave them the Holy Ghost. (John 20, v. 22, etc.)

CHAPTER IV.

OF THE REAL PRESENCE AND TRANSUBSTANTIATION.

Q. What is the doctrine of the Catholic Church in relation to this article?

A. We believe and profess, "that in the most holy sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ. And that there is a conversion (or change) of the whole substance of the bread into His body, and of the whole substance of the wine into His blood; which conversion (or change) the Catholic Church calls Transubstantiation.

Q. What proofs have you for this?

A. 1st. (Matt. 26, v. 26.) "And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said, Take ye and eat; this is My body. And taking the chalice,

He gave thanks, and gave to them, saying, Drink ye all of this; for this is My blood of the New Testament, which shall be shed for many for the remission of sins." (Mark 14, v. 22, 24.) "Take ye; this is My body. This is My blood of the New Testament, which shall be shed for many." (Luke 22, v. 19.) "This is My body which is given for you: do this for a commemoration of Me. This cup is shed for you." (1 Cor. 11, v. 24, 25.) "Take ye, and eat; this is My body, which shall be delivered for you. This chalice is the New Testament in My blood;" which words of Christ, repeated in so many places, cannot be verified, without offering violence to the text, any other way than by a real change of the bread and wine into His body and blood.

2dly. (1 Cor. 10, v. 16.) "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?" Which interrogation of the Apostle is certainly an equivalent to an affirmation, and evidently declares that, in the blessed sacrament, we really receive the body and blood of Christ.

3dly. (1 Cor. 11, v. 27, 29.) "Whosoever shall eat this bread or drink the cup of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." Now, how should a person be guilty of the body and blood of the Lord by receiving unworthily, if what he received were only bread and wine, and not the body and blood of the Lord? Or where should be the crime of not discerning the body of the Lord, if the body of the Lord were not there?

4thly. (John 6, v. 51, etc.) "The bread that I will give is My flesh, for the life of the world. The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life, and I will raise him up at the last day. For My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh,

and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread shall live forever."

Hence the Protestants, in the catechism in the *Common Prayer-Book*, are forced to acknowledge that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." Now, how that can be verily and indeed taken and received which is not verily and indeed there, is a greater mystery than Transubstantiation.

"The literal sense is hard to flesh and blood;
But nonsense never can be understood."

DRYDEN'S HIND AND PANTHER.

Q. Are we not commanded (Luke 22, v. 19) to receive the sacrament in commemoration of Christ?

A. Yes, we are; and St. Paul (1 Cor. 11, v. 26) lets us know what it is that is to be the object of our remembrance when we receive, when he tells us, "you shall show" (or show forth) "the death of the Lord until He come." But this remembrance is no way opposite to the real presence of Christ's body and blood. On the contrary, what better remembrance than to receive, under the sacramental veil, the same body and blood in which He suffered for us?

Q. Why do you blame Protestants for taking this sacrament in remembrance of Christ?

A. We do not blame them for taking it in remembrance of Him; but we blame them for taking it as a bare remembrance, so as to exclude the reality of His body and blood. That is, we blame them for taking the remembrance and leaving out the substance; whereas the words of Christ require that they should acknowledge both.

Q. But how is it possible that the sacrament should contain the real body and blood of Christ?

A. Because nothing is impossible to the Almighty; and it is the highest rashness, not to say blasphemy, for poor worms of the earth to dispute the power of God.

CHAPTER V.

OF COMMUNION IN ONE KIND.

Q. What is the doctrine of the Church as to this point?

A. We profess, "that under either kind alone Christ is received whole and entire, and a true sacrament."

Q. What proof have you for this?

A. Because, as we have seen in the foregoing chapter, the bread, by consecration, is truly and really changed into the body of Christ, and the wine into the blood. Now, both faith and reason tell us that the living body of the Son of God cannot be without His blood, nor His blood without His body, nor His body and blood without His soul and divinity. It is true He shed His blood for us in His passion, and His soul, at His death, was parted from His body; but now He is risen from the dead, immortal and impassible, and can shed His blood no more, nor die any more. "Christ rising again from the dead," says the Apostle (Rom. 6, v. 9), "dieth now no more; death shall no more have dominion over Him." Therefore whosoever receives the body of Christ, receives Christ Himself whole and entire; there is no receiving Him by parts.

Q. But does not Christ say, (John 6, v. 34,) "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you?"

A. True; but according to the Catholic doctrine we do this, though we receive under one kind alone, because, under either kind, we receive both the body and blood of Christ; whereas our adversaries that make this objection receive neither one nor the other, but only a little bread and wine. Besides, this objection does not sound well in the mouth of Protestants, because they say those words of Christ were not spoken of the sacrament, but only of faith.

Q. Are not all Christians commanded to drink of the cup? (Matt. 26, v. 27.) "Drink ye all of this."

A. No; that command was only addressed to the twelve Apostles, who were all that were then present, and they all drank of it. (Mark 14, v. 23.)

Q. How do you prove that those words are not to be understood as a command directed to all Christians?

A. Because the Church of Christ, which is the best interpreter of His word, never understood them so; and therefore, from the very beginning, on many occasions, she gave the holy communion in one kind; for instance, to children, to the sick, to the faithful in time of persecution, to be carried home with them, etc., as appears from the most certain monuments of antiquity.

Q. But are not the faithful thus deprived of a great part of the grace of the sacrament?

A. No; because under one kind they receive the same, as they would do under both; insomuch as they receive Christ Himself whole and entire, the author and fountain of all graces.

Q. Why, then, should the priest in the Mass receive in both kinds, any more than the rest of the faithful?

A. Because, the Mass being a sacrifice, in which, by the institution of our Lord, the shedding of His blood and His death were to be in a lively manner represented, it is requisite that the priest, who, as the minister of Christ, offers this sacrifice, should, for the more lively representing of the separation of Christ's blood from his body, consecrate and receive in both kinds, as often as he says Mass; whereas, at other times, neither priest, nor bishops, nor the Pope himself, even upon their death-bed, receive any otherwise than the rest of the faithful, viz., in one kind only.

Q. Have you any texts of Scripture that favor communion in one kind?

A. Yes. 1st. All such texts as promise everlasting life to them that receive, though but in one kind; as, (John 6, v. 51,) "The bread that I will give is My flesh, for the life the world." (v. 57.) "He that eateth My flesh and drinketh My blood, abideth in Me, and I in him." (v. 58.) "He that eateth Me, the same also shall live by Me."

2dly. All such texts as make mention of the faithful receiving the holy communion under the name of breaking of bread without any mention of the cup; as, (Acts 2, v. 42,) "They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers." (v. 46.) "Continuing daily with one accord in the temple, and breaking bread from

house to house." (Acts 20, v. 7.) "And on the first day of the week, when we assembled to break bread." (Luke 24, v. 30, 31.) "He took bread, blessed, and brake, and gave to them. And their eyes are opened, and they knew Him; and He vanished out of their sight." (1 Cor. 10, v. 17.) "We, being many, are one bread, one body, who all partake of one bread."

3dly. 1 Cor. 11, v. 27; where the Apostle declares that whosoever receives under either kind unworthily, is guilty both of the body and blood of Christ. "Whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Where the Protestant translators have evidently corrupted the text by putting in "*and* drink," instead of "*or* drink," as it is in the original.

Q. What are the reasons why the Church does not give communion to all her children in both kinds?

A. 1st. Because of the danger of spilling the blood of Christ, which could hardly be avoided, if all were to receive the cup. 2dly. Because, considering how soon wine decays, the sacrament could not well be kept for the sick in both kinds. 3dly. Because some constitutions can neither endure the taste nor smell of wine. 4thly. Because true wine in some countries is very hard to be met with. 5thly. In fine, in opposition to those heretics that deny that Christ is received whole and entire under either kind.

CHAPTER VI.

OF THE MASS.

Q. What is the Catholic doctrine as to the Mass?

A. That in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

Q. What do you mean by the Mass?

A. The consecration and oblation of the body and blood of Christ under the sacramental veils or appearances of bread and wine; so that the Mass was instituted by Christ Himself at His last supper. Christ Himself said the first Mass, and ordained that His Apostles and their successors should do the like. "Do this for a commemoration of Me." (Luke 22.)

Q. What do you mean by a propitiatory sacrifice?

A. A sacrifice for obtaining mercy, or by which God is moved to mercy.

Q. How do you prove that the Mass is such a sacrifice?

A. Because in the Mass, Christ Himself, as we have seen, (chap. 4,) is really present, and, by virtue of the consecration, is there exhibited and presented to the eternal Father under the sacramental veils, which by their separate consecration represent His death. Now, what can more move God to mercy than the oblation of His only Son, there really present, and under this figure of death representing to His Father that death which He suffered for us?

Q. What Scripture do you bring for this?

A. The words of consecration as they are related by St. Luke, chap. 22, v. 19, 20. "This is my body, which is given for you." "This is the chalice, the New Testament in My blood, which shall be shed for you." If the cup be shed for us, that is, for our sins, it must needs be a propitiatory, at least by applying to us the fruits of the bloody sacrifice of the cross.

Q. What other text of the Scripture do the fathers apply to the sacrifice of the Mass?

A. The words of God in the first chapter of the prophet Malachi, (v. 10, 11,) where, rejecting the Jewish sacrifices, He declares his acceptance of that sacrifice, or pure offering, which should be made to Him in every place among the Gentiles. 2dly. Those words of the Psalmist, (Ps. 109, v. 4,) "Thou art a priest forever according to the order of Melchisedech." Why according to the order of Melchisedech, say the holy fathers, but by reason of the sacrifice of the Eucharist prefigured by that bread and wine offered by Melchisedech? (Gen. 14, v. 18.)

Q. Why does the Church celebrate the Mass in the Latin tongue, which the people for the most part do not understand?

A. 1st. Because it is the ancient language of the Church, used in the public liturgy in all ages, in the western parts of the world. 2dly. For a greater uniformity in the public worship; that so a Christian, in whatsoever country he chances to be, may still find the liturgy performed in the same manner and in the same language to which he is accustomed at home. 3dly. To avoid the changes which

all vulgar languages are daily exposed to. 4thly. Because the Mass being a sacrifice, which the priest, as minister of Christ, is to offer, and the prayers of the Mass being mostly suited to this end, it is enough that they be in a language which he understands. Nor is this any way injurious to the people, who are instructed to accompany him in every part of the sacrifice, by prayers accommodated to their devotion, which they have in their ordinary prayer-books.

Q. What is the best method of hearing Mass?

A. The Mass being instituted for a standing memorial of Christ's Death and Passion, and being in substance the same sacrifice as that which Christ offered upon the cross,—because both the priest and the victim is the same Jesus Christ,—there can be no better manner of hearing Mass, than by meditating on the Death and Passion of Christ, there represented; and putting one's self in the same dispositions of faith, hope, charity, repentance, etc., as we should have endeavored to excite in ourselves had we been present at His Passion and Death on Mount Calvary.

Q. What are the ends for which this sacrifice is offered to God?

A. Principally these four, which both priests and people ought to have in view. 1. For God's Own honor and glory. 2. In thanksgiving for all His blessings, conferred on us through Jesus Christ our Lord. 3. In satisfaction for our sins through His blood. 4. For obtaining grace and all necessary blessings from God.

CHAPTER VII.

OF PURGATORY.

Q. What is the doctrine of the Church as to this point?

A. We constantly hold that there is a Purgatory; and that the souls therein detained are helped by the suffrages of the faithful. That is, by the prayers and alms offered for them, and principally by the holy sacrifice of the Mass.

Q. What do you mean by Purgatory?

A. A middle state of souls, who depart this life in God's grace, yet not without some lesser stains of guilt or punishment, which retard them from entering heaven. But as to the particular place where

these souls suffer, or the quality of the torments which they suffer, the Church has decided nothing.

Q. What sort of Christians then go to Purgatory?

A. 1st. Such as die guilty of lesser sins, which we commonly call venial; as many Christians do, who, either by sudden death or otherwise, are taken out of this life before they have repented for these ordinary failings. 2dly. Such as have been formerly guilty of greater sins, and have not made full satisfaction for them to divine justice.

Q. Why do you say that those who die guilty of lesser sins go to Purgatory?

A. Because such as depart this life before they have repented of these venial frailties and imperfections; cannot be supposed to be condemned to the eternal torments of hell, since the sins of which they are guilty are but small, which even God's best servants are more or less liable to. Nor can they go straight to heaven in this state, because the Scripture assures us, (Apocalypse 21, v. 27,) "There shall not enter into it anything defiled."

Now every sin, be it ever so small, certainly defileth the soul: hence our Saviour assures us that we are to render an account even for every idle word. (Matt. 12, v. 6.)

Q. Upon what, then, do you ground your belief of Purgatory?

A. Upon Scripture, tradition, and reason.

Q. How upon Scripture?

A. Because the Scripture in many places assures us that "God will render to every one according to his works." (Ps. 62, v. 12; Matt. 16, v. 27; Rom. 2, v. 6; Apoc. 22, v. 12.) Now, this would not be true, if there was no such thing as Purgatory; for how would God render to every one according to his works, if such as die in the guilt of any, even the least sin, which they have not taken care to blot out by repentance, would nevertheless go straight to heaven?

Q. Have you any other text which the fathers and ecclesiastical writers interpret of Purgatory?

A. Yes, 1 Cor. 3, v. 13, 14, 15. "Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon [that is, upon the foundation which

is Jesus Christ, v. 11,] he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." From which text it appears, that such as in their faith, and in the practice of their lives, have stuck to the foundation, which is Christ Jesus, so as not to forfeit His grace by mortal sin; though they have otherwise been guilty of great imperfection, by building wood, hay, and stubble, (v. 12,) upon this foundation,—it appears, I say, that such as these, according to the Apostle, must pass through a fiery trial at the time that every man's work shall be made manifest; which is not until the next life; and that they shall be saved indeed, yet so as by fire, that is, by passing first through Purgatory.

2dly. Matt. 5, v. 25, 26. "Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, Thou shalt not go out from thence till thou repay the last farthing." Which text St. Cyprian, one of the most ancient fathers, understands of the prison of Purgatory. (Epis. 52, ad Antonium.)

3dly. Matt. 12, v. 32. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." Which last words plainly imply that some sins which are not forgiven in this world may be forgiven in the world to come; otherwise why our Saviour make any mention of forgiveness in the world to come? Now, if there may be any forgiveness of sins in the world to come, there must be a Purgatory; for in hell there is no forgiveness, and in heaven no sin.

Besides, a middle place is also implied, (1 Pet. 3, v. 18, 19, 20,) where Christ is said by His Spirit to have gone and preached to the spirits in prison, which sometimes were disobedient, etc. Which prison could be no other than Purgatory; for, as to the spirits that were in the prison of hell, Christ certainly did not preach to them.

Q. How do you ground the belief of Purgatory upon tradition?

A. Because, both the Jewish Church long before our Saviour's coming, and the Christian Church, from the very beginning, in all ages and in all

nations, offered prayers and sacrifice for the repose and relief of the faithful departed; as appears in regard to the Jews, from 2 Macchab. 12, where this practice is approved of, which books of Macchabees, the Church, says St. Augustine, (L. 18, de Div. Dei, c.) accounts canonical, though the Jews do not. And in regard of the Christian Church, the same is evident from the fathers and the most ancient liturgies. Now, such prayers as these evidently imply the belief of a Purgatory, for souls in heaven stand in no need of prayers, and those in hell cannot be bettered by them.

Q. How do you ground the belief of Purgatory upon reason?

A. Because reason clearly teaches these two things: 1st. That all and every sin, how small soever, deserves punishment. 2dly. That some sins are so small, either through the levity of the matter, or for want of full deliberation in the action, as not to deserve eternal punishment. From whence it is plain, that besides the place of eternal punishment, which we call hell, there must be also a place of temporal punishment for such as die with little sins, and this we call Purgatory.

CHAPTER VIII.

OF THE VENERATION AND INVOCATION OF SAINTS.

Q. What is the Catholic doctrine touching the veneration and invocation of saints?

A. We are taught, 1st. That there is an honor and veneration due to the angels and saints. 2dly. That they offer up prayers to God for us. 3dly. That it is good and profitable to invoke them, that is, to have recourse to their intercession and prayers. 4thly. That their relics are to be held in veneration.

SECTION I.

Of the Veneration of the Angels and Saints.

Q. How do you prove that there is an honor and veneration due to the angels and saints?

A. Because they are God's angels and saints, that is to say, most faithful servants and messengers, and favorites of the King of kings, who, having highly honored Him, are now highly honored by Him, as He has promised, 1 Sam. 2, v. 30. "Them that glorify Me I will glorify."

2dly. Because they have received from their Lord most eminent and supernatural gifts of grace and

glory, which make them truly worthy of our honor and veneration, and therefore we give it to them as their due, according to that of the Apostle, (Rom. 13, v. 7,) "Honor to whom honor is due."

3dly. Because the angels of God are our guardians, tutors, and governors; as appears from many texts of Scripture. (Ps. 90, v. 11, 12.) "He shall give His angels charge over thee to keep thee in all thy ways; in their hands they shall bear thee up, lest thou dash thy foot against a stone." (Matt. 18, v. 10.) "See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of My Father Who is in heaven." (Heb. 1, 14.) "Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" It is therefore evidently the will of God that we should have a religious veneration for these heavenly guardians. (Exodus 23, v. 20, 21.) "Behold I will send an angel before thee to keep thee in thy journey, and to bring thee into the place that I have prepared; take notice of him, and hear his voice, and do not think him one that is to be contemned, for My name is in him."

4thly. Because God has promised to His saints a power over all nations. (Apoc. 2, v. 26, 27.) "He that shall overcome and keep My words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron. As I received of My Father." (Apoc. 5, v. 10.) "Thou hast made us unto our God a kingdom and priest, and we shall reign on the earth." Therefore all nations ought to honor the saints, as having received from God this kingly power over them.

5thly. Because we have instances in Scripture of honor and veneration paid to the angels by the servants of God. (See Joshua 5, v. 14, 15.)

6thly. Because the Church in all ages has paid this honor and veneration to the saints by erecting churches and keeping holy days in their memory; a practice which the English Protestants have also retained.

Q. Do you then worship the angels and saints as God, or give them the honor that belongs to God alone?

A. No: God forbid. For this would be high treason against His Divine Majesty.

Q. What is the difference between that honor which you give to God, and that which you give to the saints?

A. There is no comparison between the one and the other. We honor God with a sovereign honor, as the Supreme Lord and Creator of all things, as our first beginning and our last end; we believe in Him alone; we hope in Him alone; we love Him above all things; to Him alone we pay our homage of adoration, praise, and sacrifice. But as for the saints and angels, we only reverence them with relative honors, as belonging to Him, for His sake, and upon account of the gifts which they had received from Him.

Q. Do you not give a particular honor to the Virgin Mary?

A. Yes, we do, by reason of her eminent dignity of mother of God, for which "all generations shall call her blessed." (Luke 1, v. 48.) As also by reason of that fulness of grace which she enjoyed in this life, and the sublime degree of glory to which she is raised in heaven. But still even this honor which we give to her is infinitely inferior to that which we pay to God, to Whom she is indebted for all her dignity, grace, and glory.

SECTION II.

That the Saints and Angels pray to God for us.

Q. How do you prove this?

A. 1st. From Zacharias, (ch. 1, v. 12,) where the prophet heard an angel praying for Jerusalem and the cities of Judah. "The angel of the Lord answered, and said, O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, with which Thou hast been angry? This is now the seventieth year."

2dly. (From Apoc. 5, v. 8.) "The four and twenty ancients fell down before the Lamb, having every one of them harps and golden vials full of odor, which are the prayers of the saints." And, (Apoc. 8, v. 4,) "The smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel." From which texts, it is evident that both the saints and angels offer up to God the prayers of the saints, that is, of the faithful upon earth.

3dly. Because we profess in the creed the communion of saints; and St. Paul, (Heb. 12, 22,)

speaking of the children of the Church of Christ, tells them that they have a fellowship with the saints in heaven. "You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the first-born, who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator," etc. Therefore the children of the Church of Christ upon earth are fellow-members with the saints in heaven, of the same body, under the same head, which is Christ Jesus. Hence, the same Apostle (Galat. 4, v. 29) calls the heavenly Jerusalem our mother, and (Ephes. 2, v. 19) tells us that we are fellow-citizens with the saints. Therefore the saints in heaven have a care and solicitude for us, as being members of the same body, it being the property of the members of the same body to be solicitous for one another. (1 Cor. 12, v. 25, 26.) Consequently, the saints in heaven pray for us.

4thly. Because, according to the doctrine of the Apostle, (1 Cor. 13, v. 8,) it is the property of the virtue of charity not to be lost in heaven, as faith and hope are there lost. "*Charity*," saith St. Paul, "*never faileth*." On the contrary, this heavenly virtue is perfected in heaven, where, by seeing God face to face, the soul is inflamed with a most ardent love for God, and for his sake loves exceedingly his children, her brethren here below. How then can the saints in heaven, having so perfect a charity for us, not pray for us, since the very first thing that charity prompts a person to do, is to seek, to succor, and assist those whom he loves?

5thly. Because we find (Luke 16, v. 27, 28) the rich glutton in hell petitioning in favor of his five brethren here upon earth; how much more are we to believe, that the saints in heaven intercede for the brethren here!

6thly. Because (Apoc. 6, v. 10) the souls of the martyrs pray for justice against their persecutors who had put them to death; how much more do they pray for mercy for the faithful children of the Church!

7thly. In fine, because our Lord (Luke 16, v. 9) tells us, "Make to yourselves friends of the mammon of iniquity; that, when you shall fail, they may receive you into everlasting dwellings."

Where He gives us to understand that the servants of God, whom we have helped by our alms, after they themselves have got to heaven, help and assist us to enter into that everlasting kingdom.

SECTION III.

Of the Invocation of Saints.

Q. What do you mean by the invocation of saints?

A. I mean such petitions or requests as are made to desire their prayers and intercession for us.

Q. Do Catholics pray to saints?

A. If, by praying to saints, you mean addressing ourselves to them, as to the authors or disposers of grace and glory, or in such manner as to suppose they have any power to help us independently of God's good will and pleasure, we do not pray to them; but if, by praying to saints, you mean no more than desiring them to pray to God for us, in this sense we hold it both good and profitable to pray to the saints.

Q. How do you prove that it is good and profitable to pray to the saints and angels in heaven to pray to God for us?

A. Because it is good and profitable to desire the servants of God here upon earth to pray for us; for "the prayer of the righteous man availeth much." (James 5, v. 16.) Moses by his prayers obtained mercy for the children of Israel. (Exodus 32, v. 11, 14.) And Samuel by his prayers defeated the Philistines. (1 Samuel 7, v. 8, 9, 10.) Hence St. Paul, in almost all his Epistles, desires the faithful to pray for him. (Romans 15, v. 30; Ephesians 6, v. 18, 19; 1 Thes. 5, v. 25; Hebrews 13, v. 13.) And God Himself (Job 42, v. 8) commanded Eliphaz and his two friends to go to Job, that Job should pray for them, promising to accept of his prayers. Now, if it be acceptable to God, and good and profitable to ourselves, to seek the prayers and intercession of God's servants here on earth, must it not be much more so to seek the prayers and intercession of the saints in heaven; since both their charity for us and their intercession with God are much greater now than when they were here upon earth?

Q. But does it not argue a want of confidence in the infinite goodness of God and the superabounding merits of Jesus Christ our Redeemer, to address

ourselves to the saints for their prayers and intercession?

A. No more than to address ourselves to our brethren here below, as Protestants do when they desire the prayers of the congregation; since we desire no more of the saints than what we desire of our brethren here below, viz., that they would pray for us, and with us, to the infinite goodness of God, who is both our Father and their Father, our Lord and their Lord, by the merits of his Son Jesus Christ, who is both our Mediator and their Mediator. For, though the goodness of God and the merits of Christ be infinite, yet as this is not to exempt us from frequent prayer for ourselves, so much recommended in Scripture, so it is no reason for our being backward in seeking the prayers of others, whether in heaven or earth, that so God may have the honor, and we the benefit, of so many more prayers.

Q. But is there no danger, by acting thus, of giving to the saints the honor that belongs to God alone?

A. No; it is evident that to desire the prayers and intercession of the saints is by no means giving them an honor which belongs to God alone; so far from it, that it would even be a blasphemy to beg of God to pray for us; because whosoever desires any one to pray for him, for the obtaining of a grace or blessing, supposes the persons to whom he thus addresses himself to be inferior and dependent on some other, by whom this grace or blessing is to be bestowed.

Q. Have you any reason to think that the saints and angels have any knowledge of your addresses or petitions made to them?

A. Yes, we have. 1st. Because our Lord assures us, (Luke 15, v. 10,) "There shall be joy before the angels of God, upon one sinner doing penance." For if they rejoice at our repentance, consequently they have a knowledge of our repentance; and, if they have a knowledge of our repentance, what reason can we have to doubt of their knowing our petitions also? What is said of the angels is also to be understood of the saints, of whom our Lord tells us (Luke 20, v. 35) that "they are equal to the angels."

2dly. Because the angels of God who are always

amongst us, and therefore cannot be ignorant of our requests; especially since, as we have seen from Apoc. 5, v. 8, and 8, v. 4, both angels and saints offer up our prayers before the throne of God, and therefore must needs know them.

3dly. Because it appears from Apoc. 11, v. 15, and Apoc. 19, v. 1 and 2, that the inhabitants of heaven know what passeth upon earth. Hence, St. Paul, (1 Cor. 4, v. 9,) speaking of himself and his fellow-Apostles, saith, "We are made a spectacle to the world, and to angels, and to men."

4thly. We cannot suppose that the saints and angels, who enjoy the light of glory, can be ignorant of such things as the prophets and servants of God in this world have often known by the light of grace, and even the very devils by the light of nature alone; since the light of glory is so much more perfect than the light of grace or nature, according to the Apostle (1 Cor. 13, v. 12): "For we see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known;" that is, by a most perfect knowledge. Hence, (1 John 3, v. 2,) it is written, "We shall be like Him," (God,) "for we shall see Him as He is." Now it is certain that the servants of God in this world, by a special light of grace, have often known things that passed at a great distance, as Elisha (2 Kings 5) knew what passed between Naaman and his servant Gehazi, and (2 Kings 6) what was done in the King of Syria's private chamber. It is also certain that the devils, by the mere light of nature, know what passes amongst us, as appears in many places in the Book of Job, and by their being our accusers. (Apoc. 12, v. 10.) Therefore we cannot reasonably question, but that the saints in heaven know the petitions that we address unto them.

5thly. In fine, because it is weak reasoning to argue from our corporeal hearing (the object of which being sound, that is, a motion or undulation of the air, cannot reach beyond a certain distance) concerning the hearing of spirits, which is independent of sound, and, consequently, independent of distance; though the manner of it be hard to explicate to those who know no other hearing but that of the corporeal ear.

Q. Have you any other warrant in Scripture for the invocation of angels and saints?

A. Yes; we have the example of God's best servants. Thus Jacob (Gen. 48, v. 15, 16) begs the blessing of his angel guardian for his two grandsons, Ephraim and Manasseh. "God in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day—the angel that delivered me from all evils bless these boys." The same Jacob (Osee 12, v. 4) "wept and made supplication to an angel;" and St. John, (Apoc. 1, v. 4,) writing to the Seven Churches of Asia, petitions for the intercession of the seven angels in their favor. "Grace be unto you, and peace from Him, Who is, and Who was, and Who is to come; and from the seven spirits which are before His throne."

SECTION IV.

Of Relics.

Q. What do you mean by relics?

A. The bodies or bones of saints, or anything else that has belonged to them.

Q. What grounds have you for paying a veneration to the relics of the saints?

A. Besides the ancient tradition and practice of the first ages, attested by the best monuments of antiquity, we have been warranted to do so by many illustrious miracles done at the tombs, and by the relics of the saints, (see St. Augustine, L. 22, Of the City of God, chap. 8,) which God, who is truth and sanctity itself, would never have effected, if this honor paid to the precious remnant of his servants was not agreeable to him.

Q. Have you any instances in Scripture of miracles done by relics?

A. Yes; we read (2 Kings 13, v. 21) of a dead man raised to life by the bones of the prophet Elisha; and (Acts 19, v. 12,) "from the body of Paul were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them."

CHAPTER IX.

OF IMAGES.

Q. What is your doctrine as to images?

A. We hold that the images of pictures of Christ, of his blessed mother ever virgin, and of other

saints, are to be had and retained; and that due honor and veneration are to be given to them.

Q. Do you not worship images?

A. No, by no means, if by worship you mean divine honor; for this we do not give the highest angel or saint, not even to the Virgin Mary, much less to images.

Q. Do you not pray to images?

A. No, we do not, because, as both our catechism and common sense teach us, they can neither see, nor hear, nor help us.

Q. Why then do you pray before an image or crucifix?

A. Because the sight of a good picture or image, for example, of Christ upon the cross, helps to enkindle devotion in our hearts towards Him that has loved us to that excess as to lay down His life for the love of us.

Q. Are you taught to put your trust and confidence in images as the heathens did in their idols, as if there were a certain virtue, power, or divinity residing in them?

A. No; we are expressly taught the contrary by the Council of Trent, Session 25.

Q. How do you prove that it is lawful to make or keep images of Christ and His saints?

A. Because God Himself commanded Moses (Exod. 25, v. 18, 19, 20, 21) to make two cherubims, of beaten gold, and place them at the two ends of the mercy seat, over the ark of the covenant, in the very sanctuary. "Thence," says He, (v. 22,) "will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee." God also commanded (Numb. 21, v. 8, 9) "a serpent of brass to be made, for the healing of those who were bit by the fiery serpents; which serpent was an emblem of Christ." (John 3, v. 14, 15.)

Q. Is it not forbidden, (Exod. 20, v. 4,) "to make the likeness of anything in heaven above, or in the earth beneath, or in the waters under the earth?"

A. It is forbidden to make to ourselves any such image or likeness; that is to say, to make it our God, or put our trust in it, or give it the honor which belongs to God; which is explained by the

following words: "Thou shalt not adore them, (for so both the Septuagint and the Vulgate translate it,) nor serve them." Otherwise, if all likenesses were forbid by this commandment, we should be obliged to fling down our sign-posts and deface the king's coin.

Q. What kind of honor do Catholics give to the image of Christ and His saints?

A. A relative honor.

Q. What do you mean by a relative honor?

A. By a relative honor, I mean an honor which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but barely for the relation it has to something else; as when the courtiers bow to the chair of state, or Christians to the name of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Q. Have you any instances of this relative honor allowed by Protestants?

A. Yes; in the honor they give to the name of Jesus, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the sacrament. Such, also, was the honor which the Jews gave to the ark and cherubims, and which Moses and Joshua gave to the land on which they stood, as being holy ground. (Exod. 3, v. 5; Josh. 5, v. 15, etc.)

Q. How do you prove that there is a relative honor due to images or pictures of Christ and His saints?

A. From the dictates of common sense and reason, as well as of piety and religion, which teach us to express our love and esteem for the persons whom we honor by setting a value upon all things that belong to them, or have any relation to them; thus, a loyal subject, a dutiful child, a loving friend, value the pictures of their king, father, or friend; and those who make no scruple of abusing the image of Christ, would severely punish the man that would abuse the image of their king.

Q. Does your Church allow images of God the Father, or of the Blessed Trinity?

A. Our profession of faith makes no mention of such images as these; yet we do not think them unlawful, provided that they be not understood to

bear any likeness or resemblance of the Divinity, which cannot be expressed in colors or represented by any human workmanship. For, as Protestants make no difficulty in painting the Holy Ghost under the figure of a dove, because He appeared so when Christ was baptized, (Matt. 3, v. 16,) so we make no difficulty of painting God the Father under the figure of a venerable old man, because he appeared in that manner to the prophet Daniel, chap. 7, v. 9.

CHAPTER X.

OF INDULGENCES.

Q. What do you mean by indulgences?

A. Not leave to commit sin, nor pardon for sins to come; but only a releasing, by the power of the keys committed to the Church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to the guilt and *eternal punishment*, have been already remitted by contrition, confession, and absolution.

Q. Can you prove from Scripture that there is a punishment often due upon account of our sins, after the sins themselves have been remitted?

A. Yes; this evidently appears in the case of King David, (2 Kings 12,) where, although the prophet Nathan, upon his repentance, tells him, (v. 13,) "the Lord hath taken away thy sin," yet he denounces unto him many terrible punishments, (v. 10, 11, 12, 14,) which should be inflicted by reason of this sin, which accordingly afterwards ensued.

Q. What is the faith of your Church touching indulgences?

A. It is comprised in these words of our Profession of Faith: I affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

Q. Upon what Scripture do you ground this?

A. The power of granting indulgences was left by Christ to the Church. (Matt. 16, v. 19.) "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven." And we have an instance in Scripture of St. Paul's granting indulgence to the Corinthian

whom he had put under penance for incest. (2 Cor. 2, v. 10.) "To whom you have pardoned anything." (he speaks of the incestuous sinner whom he had desired them now to receive,) "I pardon also; for what I have pardoned anything for your sakes, I have pardoned it in the person of Christ;" that is, by the power and authority received from Him.

CHAPTER XI.

OF THE SUPREMACY OF ST. PETER AND HIS SUCCESSORS.

Q. What is the Catholic doctrine as to the Pope's supremacy?

A. It is comprised in these two articles: 1st, that St. Peter, by divine commission, was head of the Church under Christ; 2dly, that the Pope, or Bishop of Rome, as successor to St. Peter, is at present head of the Church, and Christ's vicar upon earth.

Q. How do you prove St. Peter's supremacy?

A. 1st. From the very name of Peter, or Cephas, which signifies a *rock*, which name our Lord, Who does nothing without reason, gave to him, who before was called Simon, to signify that he should be as the rock or foundation upon which He would build His Church, according to what He Himself declared, (Matt. 16, v. 18,) when He told him, "Thou art Peter," (that is, a rock,) "and upon this rock I will build My Church, and the gates of hell shall not prevail against it."

2dly. From the following words (Matt. 16, v. 19): "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven." Where, under the figure of the keys of the kingdom of heaven, our Lord insured to Peter the chief authority in His Church; as when a king gives to one of his officers the keys of a city, he thereby declares that he makes him governor of that city.

3dly. From Luke 22, v. 31, 32. "The Lord said, Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren." In which text our Lord not only declared His particular concern for Peter in praying for him that

his faith might not fail, but also committed to him the care of his brethren, the other Apostles, in charging him to confirm or strengthen them.

4thly. From John 21, v. 15, etc. "Jesus said to Simon Peter, Simon, son of John, lovest thou Me more than these? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed My lambs. He saith to him again, the second time, Simon, son of John, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith unto him a third time, Simon, son of John, lovest thou Me? Peter was grieved because He said unto him a third time, Lovest thou Me? and he said unto Him, Lord, Thou knowest all things, Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep." In which text, our Lord, in a most solemn manner, thrice committed to Peter the care of His whole flock, of all His sheep without exception, that is, of His whole Church.

Q. How do you prove that this commission given to Peter descends to the Pope, or Bishop of Rome?

A. Because, by the unanimous consent of the fathers and the tradition of the Church in all ages, the Bishops of Rome are the successors of St. Peter, who translated his chair from Antioch to Rome, and died Bishop of Rome. Hence, the See of Rome, in all ages, was called the "See of Peter," the "chair of Peter," and, absolutely, the "See apostolic;" and in that quality has, from the beginning, exercised jurisdiction over all other churches, as appears from the best records of church history.

Besides, supposing the supremacy of St. Peter, which we have proved above from plain Scripture, it must, consequently, be allowed that this supremacy, which Christ established for the better government of His Church, and maintaining of unity, was not to die with Peter no more than the Church, which He promised should stand forever. For how can any Christian imagine that Christ should appoint a head for the government of His Church and maintaining of unity during the Apostles' time, and design another kind of government for succeeding ages, when there was likely to be so much more need of a head? Therefore we must

grant that St. Peter's supremacy was by succession to descend to somebody. Now I would willingly know who has so fair a title to this succession as the Bishop of Rome.

Q. Why do you call the Roman Church the mother and mistress of all churches?

A. Because, as we have already seen, her bishop is St. Peter's successor and Christ's vicar upon earth, and consequently the father and pastor of all the faithful; and, therefore, this Church, as being St. Peter's See, is the mother and mistress of all churches.

CONCLUSION.

Q. Have you anything more to add in confirmation of these tenets, contained in your Profession of Faith?

A. I shall add no more than this, that having already proved, in the first chapter, that the Church in communion with Rome is the true and only Church of Christ, and, consequently, her councils and pastors the guides of divine appointment, which Christ has established to be our conductors in the way to a happy eternity, it follows, that we should, without further hesitation, believe and profess what this Church and her pastors believe and profess, and condemn and reject what they condemn and reject; assuring ourselves that, by doing this, we shall be secure, since we shall follow those guides which Christ Himself has appointed, with whom He has promised to abide to the end of the world.

Q. Why do you in your Profession of Faith make a declaration of receiving in particular the doctrine of the Council of Trent?

A. Because this was the last general council, called in opposition to the new doctrines of Luther and Calvin; and therefore we particularly declare our assent to the decrees of this council, as being levelled against those heresies which have been most prevalent in these two last ages.

May the God of unity, peace, and truth, by His infinite mercy, conduct all Christians to unity, peace, and truth. *Amen. Amen.*

AN APPENDIX,

In which are briefly proposed the motives, or rational inducements to the Catholic faith, which, according to Dr. Jeremy Taylor, a learned Protestant

prelate, (*Lib. of Proph.* sect. 20, pp. 249, 250,) "may very easily persuade persons of much reason and more piety to retain that which they know to be the religion of their forefathers, and which had actual possession and seizure of men's understanding before the opposite profession had a name," p. 251.

1. "I consider," says he, (p. 249,) "that those doctrines that had long continuance and possession in the Church cannot easily be supposed in the present professors to be a design, since they received them from so many ages. Long prescription is a prejudice often so irresistible, that it cannot, with any argument, be retrenched, as relying upon these grounds, that truth is more ancient than falsehood; that God would not for so many ages forsake His Church, and leave her in an error; that whatsoever is new is not only suspicious, but false; which are suppositions pious and plausible enough." We have proved them to be not only pious and plausible suppositions, but the plain doctrine of the Word of God. (Chap. I., sects. 1 and 3.) He adds for other motives:

2. "The beauty and splendor of their church; the pompous services; the stateliness and solemnity of their hierarchy."

3. "Their name of Catholic, which they suppose their own due." They have certainly reason to suppose so, if the possession or prescription of eighteen ages can make it their due. "I am sure it has fixed it so strongly upon them, that even their adversaries cannot help giving it them on many occasions."

4. "The antiquity of many of their doctrines." He should have said all; but this could not be expected from a Protestant.

5. "The continual succession of their bishops; their immediate derivation from the Apostles."

6. "Their title to succeed St. Peter, the supposal and pretence of his personal prerogatives." Grounded upon plain Scripture, as we have seen, (chap. 11,) and therefore no vain pretence.

7. "The multitude and variety of people which are of their persuasion."

8. "Apparent consent with antiquity, in many ceremonials which other churches have rejected; and a pretended, and sometimes an apparent consent

with some elder ages in many matters doctrinal." Here he minces the matter for fear of allowing too much, yet cannot dissemble that venerable antiquity is apparently on the Catholic side.

9. "The great consent of one part with another, in that which most of them affirm to be of faith; the great difference commenced among their adversaries." Whose first fathers and teachers, from the very beginning of their pretended reformation, went quite different ways, even unto an utter breach of communion, which never since could be repaired.

10. "Their happiness of being instruments in converting divers nations." Whereas none of the reformed churches have ever yet converted one.

11. "The piety and the austerity of their religious orders of men and women; the single life of their priests and bishops; the severity of their fasts and their exterior observances." All which the good-natured "reformation" has laid aside.

12. "The great reputation of their first bishops for faith and sanctity; the known holiness of some of those persons whose institutes the religious persons pretend to imitate."

13. "Their miracles, true or false," says the doctor; true, say I, if any faith may be given to the most certain records of all ages and of all nations.

14. "The casualties and accidents that have happened to their adversaries." I suppose he means such as Luther's sudden death after a plentiful supper; Zuinglius's falling in battle defending his reformed gospel sword in hand; Æcolampadius being found dead in his bed, oppressed, as Luther will have it, (*L. de Miss. Privata & Unct. Sac. t. 7, Wit. fol. 230,*) by the devil; Calvin's dying of a strange complication of distempers, consumed alive by vermin, etc.

15. "The oblique arts and indirect proceedings of some of those who departed from them." In manifestly corrupting the Scripture, as the first Protestants did in all their translations, to make it chime with their errors; in quoting falsely the fathers and ecclesiastical writers; in perpetually misrepresenting, in their sermons and writings, the Catholic Church and her doctrine—a fault from which the doctor himself is not exempt—etc.

I have passed over some other things of less

weight, which he alleges in the same place, and shall only desire the reader to compare the motives which, by the concession of this prelate, so much esteemed by all Protestants, may retain Catholics at present in the religion of their forefathers, with those motives which St. Augustine alleged, 1400 years ago, against the heretics of his time, and by which he declares himself to have been retained in the Catholic Church, *L. contra Epistolam Fund. c. 4*. "Not to speak," says he, "of that true wisdom which you do not believe to be in the Catholic Church, there are many other things which must justly hold me in her communion. 1. The agreement of people and nations. 2. Her authority, begun by miracles, nourished by hope, increased by charity, and confirmed by antiquity. 3. A succession of prelates, descending from Peter the Apostle, to whom Christ after His resurrection committed His flock, to the present bishop. Lastly, the very name of *Catholic*, of which this Church alone has, not without reason, in such manner kept the possession, that, although all heretics desire to be called Catholics, yet, if a stranger ask them where the Catholics go to church, none of them all has the face to point out his own church or meeting-house." These were St. Augustine's motives for being a Catholic, and these are ours.

Besides, we cannot dissemble that there were many shocking circumstances in the whole management of the pretended reformation, which deter us from embracing it, whatever temporal inconveniences we are forced to sustain by this resusancy.

1. The first "reformer," Martin Luther, had nothing of extraordinary edification in his life and conversation. On the contrary, all his works declare him to have been a man of an implacable nature, rigidly self-willed, impatient of contradiction, and rough and violent in his declamations against all those, of what quality soever, who dissented in the least from him. But what was the most scandalous in this pretended restorer of the purity of religion was his marrying a nun after the most solemn vows by which both he and she had consecrated themselves to God, in the state of perpetual continency, in which he was imitated by a great part of the first "reformed" ministers.

2. He and his first associates were certainly

schismatics, because they separated themselves from all churches, pure or impure, true or false, that were then upon earth, and stood *alone* upon their own bottom. Therefore, if there were any such thing then in the world as the true Church of Christ, (as there must always be, if the Scripture and creed be true,) Luther and his fellows, separating from all churches, must have separated from the true Church, and consequently must have been schismatics. "At first," says Luther, in the preface to his works, "I was alone." Which is confirmed by Dr. Tillotson, (Serm. 49, p. 588,) and Mr. Collier, in his Historical Dictionary, under "Martin Luther," where he praises his magnanimity in having opposed himself alone to the whole earth.

3. It appears from his book *de Massa Privata & Unct. Sac.* (t. 7, Wit. fol. 288, etc.) that he learned no small part of his "reformation" from the father of lies, in a nocturnal conference, of which he there gives his readers an account.

4. Those that were most busy in promoting the "reformation" here at home were, for the most part, men of most wretched characters, such as King Henry VIII., and the leading men in the government during the minority of Edward VI., not to speak of the ministry of Queen Elizabeth, the most wicked, says a late Protestant historian, (Short View of Eng. Hist., p. 273,) that ever was known in any reign.

5. The foundation of the "reformation" of England was laid by manifold sacrileges, in pulling down monasteries and other houses consecrated to God, rifling and pillaging churches, alienating church lands, etc., as may be seen in "The History of the Reformation," by Dr. Heylin.

6. The "reformation" was everywhere introduced by lay authority, and, for the most part, in direct opposition to, and contempt of the bishops, the Church guides of divine appointment; a proceeding manifestly irregular and unjustifiable, that, in Church matters, the laity, with a few of the inferior clergy, and those under the ecclesiastical censures, should take upon them to direct those whom Christ appointed to be their directors.

7. England herself, which glories most in the regularity of her "reformation," compared to the

tumultuous proceedings of "reformers" abroad, owes her present establishment of the church to the lay authority of Queen Elizabeth and her Parliament, in opposition to all the bishops then sitting, (who were all but one displaced for their non-conformity,) to the whole convocation, and both the universities; that is, in a word, to the whole clergy of the kingdom, as appears from Fuller, (L. 9,) and Dr. Heylin, *Hist. of the Ref.*, pp. 285, 286.

8. Wheresoever the "reformed" gospel was preached, it brought forth seditions, tumults, rebellions, etc., as appears from all the histories of those times. Insomuch that in France alone the "reformed gospellers," besides innumerable other outrages, are said to have destroyed no less than twenty thousand churches. (Jerusalem and Babel, p. 158.) How little does such a "reformation" resemble the first establishment of the Church of Christ!

9. The fruits of the "reformation" were such as could not spring from a good tree. 1. An innumerable spawn of heresies. 2. Endless dissensions. 3. A perpetual itch of changing and inconstancy in their doctrine. 4. Atheism, deism, latitudinarianism, and bare-faced impiety. In fine, a visible change of manners for the worse, as many of their own writers freely acknowledge, and old Erasmus long ago objected to them, *Ep. ad Vultur.*, where he defies them to show him one who had been reclaimed from vice by going over to their religion, and declares he never yet met with one who did not change for the worse.

10. That religion is the best to live in which is the safest to die in, and that in the judgment of dying men, who are not like to be biased at that time by interest, humor, or passion. Now, it is certain that thousands who had lived Protestants have desired to die Catholics, and never yet one that had lived a Catholic desired to die a Protestant; therefore, it must be safest for us to stay where we are.

11. That religion is preferable to all others, the doctrine and preaching of which is, and always has been, more forcible and efficacious, in order to the taking off men's minds from the perishable goods of this world, and fixing them wholly upon the great business of eternity; but such is the doctrine and preaching of the Catholic Church, as appears from those multitudes of holy solitaries in our

Church that have retired from all the advantages to which their fortune or birth entitled them, and abandoned all earthly hopes for the love of heaven. Whereas the "reformation" has never yet produced any such fruits.

12. There was a true saving faith in the days of our forefathers, before the pretended reformation, by which great numbers certainly arrived at the happy port of eternal felicity. Our histories are all full of instances of charity, piety, and devotion, of kings, bishops, etc., of the old religion; therefore it is safer to follow their faith, than venture our souls in a new-raised communion.

13. All ancient pretenders to "reformation" (*i. e.* all those that ever undertook to alter or amend the Church's faith) were condemned by the ancient Church as heretics, and are acknowledged to have been such by Protestants themselves; therefore, there is just reason to apprehend, that Protestants, walking in the same path, may be involved in the same misfortune.

14. In fine, Protestants, to defend their "reformation," (condemned on its first appearance by the Church guides of divine appointments,) are forced to have recourse to a rule of faith, which, if allowed, would set all (both ancient and modern) heretics out of the reach of Church authority. They are forced to appeal to a tribunal at which it is not possible that any sectary should ever be condemned. Such a rule, such a tribunal is the Scripture, interpreted not by authority of Church guides, but by every one's private judgment; for this, in effect, is making every one supreme judge both of the Scriptures and all controversies, authorizing him to prefer his own whimsies before the judgment of the whole Church. Could it be consistent with the wisdom and providence of God, to leave His Church without some more certain means of deciding controversies and maintaining unity? No, certainly.

Reasons why a Roman Catholic cannot Conform to the Protestant Religion.

1. Because the Protestant religion is a new religion, which had no being in the world until one thousand five hundred years after Christ, and therefore it comes one thousand five hundred years too

late to be the true Church of Christ. Martin Luther laid the first foundation of the Protestant religion, in the year 1517, and his followers took the name of *Protestants* in the year 1529; before which time, neither the name nor the religion was ever heard of in the Christian world. And we defy all the learned men amongst them to name so much as one single man, before Luther, who held throughout their thirty-nine articles; or any other entire system of Protestantism, as it is now professed in any country upon earth. Now, how can that be Christ's Church, which for so many ages had no being in the world? since all Christians are obliged to acknowledge that the true Church of Christ can be no other than that which had its beginning from Christ, and, as he promised, was to stand forever. (See St. Matt. 16, v. 18, and 28, v. 20.)

2. Because the Protestant religion cannot be true except the whole Scripture, both of the Old and New Testament, from the beginning to the end, be false, which in so many places assures us that the Church of Christ should never go astray; for every one knows that the Protestant religion pretends to be a "reformation" of the Church of Christ, and it is evident there could be no room for a reformation of the Church of Christ, except the Church was gone astray; so that the whole building of their pretended "reformed church" is founded upon this supposition of the whole Church, before the time of Luther, having been corrupted by damnable errors. "Laity and clergy," says their homily book, approved by their thirty-nine articles, (Article 25,) "learned and unlearned; all ages, sects, and degrees of men, women, and children, of whole Christendom, (a horrible and most dreadful thing to think,) have been at once drowned in abominable idolatry,—of all other vices most detested by God, and damnable to man,—and that for the space of eight hundred years and more." (*Hom. of Peril of Idolatry*, Part 3.)

Now, I say, if this be true, which is the main foundation of the Protestant Church, Scripture, which so often promises that Christ's Church shall never be corrupted by errors in matters of faith, much less to be for so many ages overwhelmed with abominable idolatry, must be false. "Thou art Peter, (says our Lord, Matt. 16, v. 18,) and upon

this rock I will build My Church, and the gates of hell (the powers of darkness) shall not prevail against it." Therefore the Church of Christ could never go astray. "Going, teach all nations (says the same Lord to the Apostles and successors, the pastors of the Church, Matt. 28, v. 20); and behold I am with you always, even to the consummation of the world." Therefore the Church of Christ could never fall into errors, because Christ, who is "the way, the truth, and the life," (John 14, v. 6,) has promised his presence and assistance to her teachers, even to the end of the world. See also John 14, v. 10, 17, where Christ promises to the same pastors and teachers of the Church "the Comforter, the Spirit of Truth, to abide with them forever, to teach them all things, (v. 26,) and guide them into all truth." Chap. 16, v. 13; and Isaias 59, v. 20, 21, where God promises that, after the coming of our Redeemer, the Church shall never err. "This is My covenant with them, saith the Lord; My spirit, that is in thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

See also the infallibility of the Church of Christ, Psalms 72, v. 5, 7, Psalms 89, v. 3, 4, 27, 28, 29, 31, 32, 33, 34, 35, 36, 37; Isaias 9, v. 6, 7; chap. 60, v. 11, 12, 25, 26; chap. 62, v. 6; Jeremiah 31, v. 36, 37; chap. 33, v. 14, 15, 16, 17, 18, 19, 20, 21; Ezekiel 37, v. 16; Ephesians 4, v. 11, 12, 13, 14; chap. 5, v. 23, 24; 1 Timothy 3, v. 14, 15.

3. Because the first foundation of the Protestant religion was laid, by an insupportable pride, in one man, viz. (who is acknowledged to have been in the beginning all *alone*) his presuming to stand out against the whole Church of God; therefore, instead of following him, or the religion invented by him, we ought, by the rule of the Gospel, (St. Matt. 18 v. 17,) to look upon him no better than "a heathen and a publican." "If he neglect to hear the Church, let him be to thee as the heathen and publican."

4. Because Luther and the first Protestants, when they began to set up their new religion, and disclaimed all the authority and doctrine of all churches then upon the earth, could not say the

creed without telling a lie, when they came to that article, "I believe in the Holy Catholic Church, the communion of saints."

5. Because the Protestant Church has not those marks by which the Nicene Creed directs us to the true Church of Christ. It is not "One, Holy, Catholic, and Apostolical."

1. It is not One, because the different branches of the pretended reformation are divided from one another in faith and communion; nay, scarcely any two single men among them all are, throughout, of the same sentiments in religion; and no wonder, since every man's private spirit is with them the ultimate judge of controversies, so that it is not possible they should be ever brought to a unity in religion.

2. Their Church is not Holy, neither in her doctrine; which, especially in the first "reformers," was shamefully scandalous in the encouraging lust and breaking of vows; blasphemous in charging God with being the author of sin; and notoriously wicked in their notions of free-will and predestination; nor is she Holy in the lives, either of her first teachers (none of which were remarkable for sanctity, and the greater part of them infamous for their vices) or of their followers, who, as many of the chief Protestant writers have freely owned, instead of growing better than they were before, by embracing the "reformed religion," grew daily worse and worse.

3. Their Church is not Catholic; they are sensible this name belongs not to them; therefore they have taken to themselves another name, viz., that of Protestants. And, indeed, how could their Church be Catholic or universal, which implies being in all ages, and all nations, since it had not been for fifteen ages, and is unknown in most nations?

4. Their Church is not Apostolical, since it neither was founded by any of the Apostles, nor has any succession of doctrine, communion, or lawful mission from the Apostles.

5. Because Luther (the first preacher of the Protestant religion) had no marks of being actuated by the Spirit of God, but bore many evident badges of the spirit of Satan; witness his furious and violent temper, which could not brook the least contradic-

tion; of which many Protestants have loudly complained; witness his scandalous marriage with a nun; and his no less scandalous dispensation, by which he allowed Philip, Landgrave of Hesse, to have two wives at once, contrary to the Gospel; witness his frequent conference with the devil; in one of which, as we learn from his own mouth, (*l. 7, fol. 228, etc.*) he was taught no small part of his "reformation," to wit, his abolishing the Mass, by the father of lies. Now, who would venture to follow that man for his master in religion, who owns himself to have been taught by Satan?

6. Because the first steps towards introducing the Protestant religion into England were made by Henry VIII., a most wicked prince, "who never spared woman in his lust, nor man in his wrath," and the first foundations of that religion in England were cemented by blood, lust, and sacrilege, as every one knows that knows the history of those times. To this beginning, the progress was answerable in the days of King Edward VI., during which the "reformation" was carried on with a high hand by Somerset and Dudley in conjunction with the council and Parliament, upon interested views, not without great confusion, and innumerable sacrileges, as their own historian, Dr. Heylin, is forced, in his writings, to acknowledge.

7. Because Protestantism was settled upon its present bottom, in this kingdom, *by act of Parliament*, in the first year of the reign of Queen Elizabeth, in opposition to all the bishops, to the whole convocation of the clergy, and to both the universities; that is, in one word, in opposition to the whole body of the clergy of the kingdom, as may be seen in *Dr. Fuller*, L. 6, etc., *Heylen*, pp. 284, 286. How, then, can it be called the Church of England, or any church at all; seeing it was introduced and established only by the authority of mere laymen, in opposition to the authority of the Church?

8. Because it is visible to any unprejudiced eye, that there is not so much devotion, zeal, or religion amongst Protestants, as there is amongst Catholics. We never hear of any instances of extraordinary sanctity amongst them. The evangelical counsel of voluntary renunciation of the goods and pleasures

of this life, is a language which none of them understood; one of the first feats of their "reformation" was pulling down all houses and desecrating all edifices consecrated to retirement and prayer.

9. Because all kinds of arguments make for the Catholic Church, and against Protestants; ours is the Church in which all the saints both lived and died. Our religion has been in every age confirmed by innumerable undoubted miracles; we alone, communicants, inherit the chair of Peter, to whom Christ committed the care of His flock (John 21). We alone inherit the name of Catholics, appropriated in the creed to the true Church of Christ. By the ministry of our preachers alone, nations of infidels have, in every age, been converted to Christ. In a word, antiquity, perpetual visibility, apostolical succession, and mission, and all others, properties of the true Church, are visibly on our side.

10. Because even in the judgment of Protestants we must be on the safer side. They allow that our Church does not err in fundamentals; that she is a part, at least, of the Church of Christ; that we have ordinary mission, succession, and orders from the Apostles of Christ; they all allow that there is salvation in our communion, and consequently that our Church wants nothing necessary to salvation. We can allow them nothing of this at all, without doing wrong to truth and our own consciences. We are convinced that they are guilty of a fundamental error in this article of the Church; which if they had believed aright, they would never have pretended to "reform" her doctrine. We are convinced that they are schismatics, by separating themselves from the communion of the Church of Christ; and heretics, by dissenting from her doctrine in many substantial articles, and consequently that they have no part in the Church of Christ; no lawful mission, no succession from the Apostles, no authority at all to preach the word of God, or administer the sacraments; in fine, no share in the promise of Christ's heavenly kingdom, excepting the case of invincible ignorance, from which the Scripture, in so many places, excludes heretics and schismatics.

11. Because the Protestant religion, though we were to suppose the professors of it to be excused by invincible ignorance from the guilt of heresy

and schism, lays them, nevertheless, under the most dreadful disadvantages, which needs highly endanger their everlasting salvation; the more, because it is at least highly probable they have no true orders amongst them. Hence they have no true sacrament of the body and blood of our Lord; they have no part in the eucharistical sacrifice, no communion of the Holy Ghost, by the bishop's imposition of hands in confirmation; no power of the keys of the kingdom of heaven, given to the Church, (St. Matt. 16, v. 19, and John 20, v. 22, 23,) for absolving sinners, etc. Add to this, that their religion robs them of the communion of the saints in heaven, by teaching them not to seek their prayers or intercession; it encourages them, by the doctrine of justification by *faith alone*, (Art. 11,) to be no way solicitous for redeeming their past sins by good works and penitential austerities; it robs them, when they are sick, of that great blessing, both corporal and spiritual, promised (St. James 5) to the anointing of the sick; and when they are dead, no prayers must be said for fear of superstition. In fine, the Scriptures which he put in their hands are corrupted; the good works their Church prescribes or advises, such as fasting, keeping holy days, confession, etc., are entirely neglected, and both ministers and people run out into a wide, easy way of living, with little or no apprehension of their future state. Whereas, the true servants of God, in imitation of the Apostles and other saints, have always led a life of mortification and self-denial, and have always strove to work out their salvation with fear and trembling.

12. Because the Protestant religion can afford us no certainty in matters of faith. Their Church owns herself fallible even in fundamentals; since she only pretends to be part of the universal Church, and every part and particular of her Church, according to her principles, may fall into errors destructive to salvation. What security, then, can she give her followers, that she is not actually leading them on in the way of eternal damnation? She has no infallible certainty of the Scripture itself, which she pretends to make her only rule of faith. From whence can she pretend to have the certainty? Not from the Scripture itself; for this would be running round in a circle. Beside, there is no part

of Scripture that tells us what books are Scripture, and what not; much less is there any part of Scripture that assures us that the English Protestant Bible, for example, is agreeable to what the prophets and Apostles wrote so many ages ago; or so much as one single word in it uncorrupted. If she appeal to tradition, this, according to her principles, cannot ground a certain faith, since she makes the Scripture alone the rule of faith. If she appeal to Church authority, this she pretends is not infallible. What, then, must become of the infallibility of her faith, when she has no infallible certainty of the Scripture, upon which alone she

pretends to ground her faith? Besides, though she were infallibly certain of the Scripture being the pure word of God, it would avail her nothing; except we were also infallibly certain, that the Scriptures are to be interpreted in her way. And this is an infallibility to which she neither can nor does pretend to lay any claim. And thus, after all her brags of "the pure word of God," her children have no other ground for their faith and religion, than her fallible interpretation of the word of God, opposite in many points to the interpretation of a Church founded on that authority which she cannot pretend to.

